

The Classical Bulletin

Loretto Margaret College
LORETTA, COLORADO

Published monthly from November through April by the Department of Classical Languages at Saint Louis University, Saint Louis 8, Missouri. Subscription price: \$2.00 a year. Entered as second-class matter at the Saint Louis, Missouri, Post-Office under the Act of March 3, 1879.

VOLUME 33

NOVEMBER 1956

NUMBER 1

Plato's *Crito* and Cicero's *In Catilinam* I

That Cicero was an admirer of Plato is clear from his philosophical works. He followed Plato's example in using the dialogue form for the presentation of philosophical ideas; he called one of his major philosophical works *Academica*, in memory of the grove of Academus, where Plato used to talk with his disciples; he wrote his *De Re Publica* as a Roman counterpart of Plato's great dialogue on the state; and followed this, as Plato had done, with a discussion of *De Legibus*. He translated the *Protagoras* and the *Timaeus* into Latin. In the first of his *Tusculanae Disputationes*, in discussing the question, "Is death an evil?" he refers to Plato's doctrine (set forth in *Rep.* 4 and 9) of the tripartite nature of the soul (20), speaks with admiration of Plato's *librum*, *qui est de animo*—that is, the *Phaedo* (24)—mentions the proofs for the pre-existence of the soul which Socrates presents in the *Meno* and in *eo sermone, quem habuit eo ipso die, quo excessit e vita* (27), alludes to Socrates' noble bearing in the courtroom on the day of his trial and to his refusal to escape from prison when escape would have been easy, and says that Socrates, *tum paene in manu iam mortiferum illud tenens poculum*, spoke in such a way *ut non ad mortem trudi, verum in caelum videretur ascendere* (71); and he quotes in Latin the closing section of the *Apologia*, in which Socrates explains why he believes that all will be well with him after death (97-99).

Most of us know these facts, but we do not always keep our eyes open for other evidence of Cicero's interest in Plato; and so we may read the first oration against Catiline over and over without realizing that this speech provides, in two different passages, clear indications of Plato's influence.¹

Socrates in the *Crito*

The scene in which Socrates, a few days before his death, *cum facile posset educi e custodia, noluit*, has been preserved for us in Plato's *Crito*. In this dialogue Socrates, in prison, is visited by his old friend and fellow-demesman, Crito, who, knowing that the day of Socrates' execution is imminent, tries to persuade him to escape, promising to arrange the practical details and to provide a refuge for him in Thessaly. Socrates, to Crito's annoyance, insists on discussing the right and wrong of this proposal; and Crito listens, at first with impatience, and then with

In this issue . . .

- Plato's *Crito* and Cicero's *In Catilinam* I
Cornelia C. Coulter 1
- Military Arts and Lucretius' Madness
Frank C. Bourne 3
- Didacticism and Lucretian Genius
Sister M. Ann Patrick Ware, S.L. 4
- Another Thousand Years
Editorial 6
- Arithmetic—Latin Style
Willis Knapp Jones 7
- Breviora*: Deaths among Classicists, I (page 8). Meetings of Classical Interest, I (page 9). Miscellaneous (Leo Max Kaiser, page 9). Current Announcement on Woodrow Wilson Fellowships (Robert F. Goheen, page 10). Two Manuscripts of Rinuccio's *Vita Aesopi* (Chauncey Edgar Finch, page 10). Quaedam Personalalia (page 10).
- Book Reviews*: Constantine J. Vourveris, *Παῖδι καὶ Παῖδια* (John E. Rexine, page 11). Vernon J. Bourke, *St. Thomas Aquinas, On the Truth of the Catholic Faith* (Marcus Anthony Haworth, S.J., page 11). Olwen Brogan, *Roman Gaul* (Marcus Anthony Haworth, S.J., page 11). Sven Lundström, *Übersetzungstechnische Untersuchungen auf dem Gebiete der Christlichen Latinität* (M. Joseph Costelloe, S.J., page 11). Sister Marie Vianney O'Reilly, C.S.J., *Sancti Aureli Augustini De Excidio Urbis Romae Sermo* (M. Joseph Costelloe, S.J., page 11).
- Materials Available through the Office of THE CLASSICAL BULLETIN 12

reluctant acceptance, of one step after another in the development of the argument, until Socrates reaches the conclusion that we should never do an unjust act, even to those who have dealt unjustly with us—at which point Crito, in a kind of panic, is unable to answer at all.

Socrates then begins again: "Well, then, look at the matter this way. If, when we are preparing to run away (or whatever one should call it) from here, the Laws and the general welfare of the city should come and, standing beside us, should say, 'Tell me,² Socrates, what have you in mind to do? Are you not planning, by this deed that you are undertaking, to destroy us, the Laws, and the whole city, so far as is in your power? Or does it seem to you that that city can still exist and not be overturned, in which the judgments that have taken place in the courtroom have no force, but are made powerless and are utterly destroyed by private citizens?' " The speaker goes on, in the tone of gentle remonstrance that one might use to a forgetful child, presenting the case, first of the laws dealing with marriage and progeny, and then of the laws concerned with the education and training of children and the rights and privileges of the adult citi-

zen, and finally reminds Socrates that, if he now breaks the covenant which he has made with the Laws of Athens, all right-minded men will view him with suspicion; the Laws on earth will be angry with him, and their brethren, the Laws in Hades, will not receive him in kindly fashion, knowing that, so far as was in his power, he had tried to destroy the Laws of Athens.

Cicero in In Catilinam I

In the earlier part of the first oration against Catiline (7), Cicero has branded Catiline as a traitor and a criminal, whom decent people fear and shun. *Si te parentes timerent atque odissent*, he says, *neque eos ulla ratione placare posses, tu, opinor, ab eorum oculis aliquo concederes. Nunc te patria, quae communis est parens omnium nostrum, odit ac metuit, et . . . sic agit et quodam modo tacita loquitur*. Then follows the scathing denunciation beginning, *Nullum iam aliquot annis facinus exstitit nisi per te*, and ending, *Quam ob rem discede atque hunc mihi timorem eripe; si est verus, ne opprimar, sin falsus, ut tandem aliquando timere desinam*.

In its attempt to influence the course of action of a citizen, this speech resembles the address of the Laws to Socrates;¹ but Catiline's past record of crime makes it impossible to hope for reform; and so, at the close of the speech, where the Laws of Athens beg Socrates not to listen to Crito (that is, not to try to escape from prison and leave the city), Catiline's *patria* can only urge him to depart. To these words of their *communis parens* Cicero, speaking in his own person, adds: *Haec si tecum, ut dixi, patria loquatur, nonne impetrare debeat, etiam si vim adhibere non possit?*—the *si loquatur* clause echoing, in both thought and grammatical form, the future less vivid condition which, in Plato's Greek, introduces the speech of the laws.

A Second Passage

The second passage comes toward the end of the oration, where Cicero is preparing to defend himself against criticism for allowing Catiline to leave the city, free and unmolested. This passage, too, contains a *si loquatur* clause; but this time the clause stands, as it did in Plato, in an introductory position; and the whole idea is elaborated and carried to a climax. *Etenim*, says Cicero, *si mecum patria, quae mihi vita mea multo est carior, si cuncta Italia, si omnis res publica loquatur*: "*M. Tulli, quid agis?*" . . . The question, *quid agis?* is practically equivalent to the first sentence spoken by the Laws in the *Crito*;² the tone, as in the *Crito*, is one of remonstrance rather than violent denunciation; and the name, *M. Tulli*, like the name of Socrates in the address of the Laws, suggests deep feeling. Just as the Laws warn Socrates of tragic results if he should

attempt to escape from prison, so Cicero's *patria* warns him of the ruin that will come upon all Italy if he allows Catiline to go free; and to this criticism, which he has called *prope iustam*, Cicero makes reply.

Obviously, both passages in Cicero's oration were inspired by the personification of the laws in Plato's *Crito*; and Cicero himself has indicated the relationship by using the *si patria loquatur* clause (an echo of Plato's Greek) at the close of the first passage and the beginning of the second. In some ways, the situation is closer to that of the *Crito* in the first passage than in the second; but Catiline's personality and his past record are so different from those of Socrates that no one could expect the same outcome. In the second passage we are conscious at once of a closer resemblance between Socrates and the person addressed; and this likeness is reinforced by the position of the *si patria loquatur* clause, in the introductory position here, as in Plato, instead of at the close. The two passages are in a sense companion pieces, presenting contrasted figures: the lawless citizen, whom his native city urges to depart, that she may be freed from fear and danger; the loyal citizen, to whom his city is dearer than his own life, and who listens to her voice, as Socrates listened to the voice of the Laws.

Cornelia C. Coulter

315 Adams Avenue,
Ferguson 21, Missouri

NOTES

¹ Cicero, *Cat.* 1.17-18, 27-29; Plato, *Crito* 50a-54d. The Dyer-Seymour edition of Plato, *Apology, Crito*, etc. (Boston and New York 1885 and 1908) in a note on this section of the dialogue, says: "The personification of the state and the laws which here follows is greatly admired and has been abundantly imitated, e.g. by Cicero in his first *Catilinarian* Oration (7.18)." Anthon's edition of *Select Orationes of Cicero* (New York 1846) comments on *Cat.* 1.27, *M. Tulli, quid agis?*—"Compare the address of his country to Socrates in the *Criton* of Plato," and quotes the opening sentence of the address in Greek. No modern school edition of the *Orationes* available to me mentions Plato in connection with either of these passages. ² The singular pronoun suggests that one of the Laws is acting as spokesman, just as in Greek drama one member of the chorus might speak for the whole group. ³ One notes certain similarities in detail, particularly the emphasis on Catiline's disregard of *leges* and *quaestiones*, and the use of the verb *everto*, equivalent to *ἀναστρέφω* (*Crito* 50b). ⁴ Cicero's term *res publica* ("the commonwealth") reproduces the Greek phrase translated above, "the general welfare of the city."

He <Lucretius> has, in the first place, the freshness of feeling, the living sense of the wonder of the world, which is a great charm in the older poets of all great literatures,—in Homer, Dante, Chaucer,—and this sense he communicates by words used in their simplest and directest meaning. The life which animates and gladdens the familiar face of earth, sea, and sky,—of river, wood, field, and hill-side—is vividly and immediately reproduced.

—W. Y. Sellar, *The Roman Poets of the Republic*.

Military Arts and Lucretius' Madness

Lucretius' account of the development of the military arts concludes with a description of the use of wild beasts in warfare (5.1308-1340). The passage describes in detail the terrible havoc wrought by the use of lions, lionesses, bulls, and boars. Indeed, so hideous is the picture that the poet says that he thinks it hardly credible that mankind could not foresee the result of such experiments (1341-1343); but if not in our world, perhaps it happened in one of the others (1344-1346). He concludes by saying that it is, too, a device which might be used by desperate men, not in hope of victory, but in order to punish the enemy to as great a degree as possible (1347-1349).

The passage has proved a stumbling block to countless editors. The ingenuity in transposition, exclusion, and interpretation of such scholars as Lechmann, Munro, Brieger, Giussani, Ernout, Martin, and Housman has been exercised here. J. P. Postgate (*Bull. John Rylands Library* 10 [1926] 134-149) declared that this passage proved that Lucretius' mind was no longer normal, that he allowed his morbid imagination to picture events with no basis in fact as he himself realized, and that he then clutched at an exact but meaningless formula to extricate himself. In his fine edition (Oxford 1947) Cyril Bailey (III 1529) says, "This paragraph, more than anything else in the poem, makes me wonder whether Jerome was not right, and that Lucretius' mind was from time to time deranged."

The Epicurean Problem Involved

These difficulties spring from a failure to recognize the Epicurean, the rational, problem involved in this passage. A few moments' reflection should indicate, I think, that this passage is not an "excessiveness," but the work of an honest attempt to remain true to the basic concepts of Epicureanism.

In the first place, the passage is not an abrupt intrusion. A discussion of the use of inanimate objects in war found a natural sequel in the use of animate objects. There is a discussion, under this heading, of cavalry, charioteers, and elephants (1297-1307), and this is a perfectly logical arrangement. What is more, if other animals ever were used and are to be discussed, surely the following passage is the appropriate position for such discussion.

The lurid details of the description have been cited as somehow indicative of mental derangement. So has the fact that historical parallels to the use of the wild beasts that Lucretius names can not be found. These really prove, however, only that Lucretius' powers of description and imagination were great, a fact to which the whole poem is evidence; and these powers, indeed, led him to reflect on the blind-

ness of the experimenters in that they were not equally astute.

The Passage and Epicurean Epistemology

The most important thing about the passage is, however, that it is a perfect example of Lucretius' devotion and fidelity to Epicurean epistemology. After discussing animals which were in actual use in warfare, it occurred to Lucretius that there is no earthly reason why man should have conceived the capture, and taming to the ways of war, only of those animals which proved so adaptable. Indeed, to assert that they immediately hit upon the two which had proved most successful, the horse and the elephant, would be an unfounded arrogance, would intimate the existence of some guiding principle, quite at variance with the Epicurean doctrine that there is no concept which does not owe its origin to experience.

Lucretius was constrained, therefore, to suppose that a number of beasts other than horses and elephants, such as lions, boars, and bulls, might present themselves to the mind of ancient man as candidates for utility in warfare. Indeed, on the face of it there seems no good reason why a wolf should become the *fida canum vis*, while lions generally proved quite intractable throughout history.

While Epicurean doctrine, then, encouraged Lucretius to imagine the unrecorded trials and errors of primitive men in the martial use of beasts, the experience of centuries of civilization put him in a position to appreciate the probable results of such experiments, and his genius prompted a vivid portrayal of these results. But his own intelligence led him to wonder whether even a brief acquaintance with these beasts might not appraise most experimenters of the danger. Still, in an infinite Universe, with an infinite number of worlds and infinite number of chances, no doubt the attempt would occasionally be made—though even so, perhaps by desperate men who would be incited by the expectation of the damage that could be inflicted on the enemy rather than by any hope of victory.

Frank C. Bourne

Princeton University

The swineherd Eumaeus, eager to make Penelope understand the charm of the newly arrived stranger (Odysseus), has recourse to a simile: "Even as when a man gazes on a minstrel, whom the gods have taught to sing words of yearning joy to mortals, and they have a ceaseless desire to hear him, so long as he will sing—even so he charmed me, sitting by me in the halls."—Sir Richard C. Jebb, *The Growth and Influence of Classical Greek Poetry*.

Homines, dum docent, discunt.—Sen. Ep. 7.9.

Didacticism and Lucretian Genius

The province of didactic poetry is a difficult one, because it must meet at one and the same time the end of poetry and the requirements of philosophy. Science and poetry proceed by different methods to distinct goals, even when they are treating the same subject.¹ Now if it is the part of a philosopher to approach a problem gravely, coolly weighing arguments, and forming a conclusion by objective investigation of premises, it is the function of the poet to appreciate the conclusion, not admiring it in itself, but establishing emotional relationships toward a fuller enjoyment and realization of the beauty and truth therein.

The realm of the one is logical, cold, formal, and objective; the other is warm and impassioned, creative and subjective. The scientist proceeds from knowledge of the particular to the universal; the poet, on the other hand, interprets the universal in terms of particular human values. No wonder, then, that there have been some who declare that there can be no such thing as didactic poetry.²

"A poet may be a philosopher, but the price is heavy—he must renounce all the charm of all the Muses. There must be no dallying in the romantic groves."³

Lucretian Purpose and Medium

The scope of Lucretius' *De Rerum Natura* is a vast and majestic one, aiming to remove from the mind of man fear of the gods and fear of death through exposition of the formation and operation of the physical universe. Sublime in theme and purpose, with a grandiose sweep of the brush, it paints the origins of the world, of man, and of all nature in terms of seething atoms. And this work of Lucretius, the embodiment of Epicurus' doctrines, has long been a subject for literary critics. From the controverted⁴ words of his contemporary Cicero, *Lucretii poemata . . . sunt multis luminibus ingeni, multae tamen artis*,⁵ to the present time, the work of Lucretius has been analyzed, weighed, and valued highly. Statius⁶ and Ovid⁷ note his sublimity. Fowler speaks of him as "the noblest mind among all Roman thinkers" and of his work as "some of the greatest poetry ever written."⁸ Shotwell terms the *De Rerum Natura* the "most marvelous performance in all antique literature."⁹ Duff pays tribute to its epic qualities when he says that Lucretius' "unrivalled feat was to make Epicureanism epic."¹⁰ Durant also calls it a "noble epic."¹¹ That Lucretius "stands alone as the great contemplative poet of antiquity . . . in the union of poetic feeling with scientific passion" is the opinion of Sellar.¹² "Above all others that smote the Latin lyre,"¹³ Lang characterizes him.

The poetic charm of the *De Rerum Natura* is such that it grips us today even though we have long since

realized that its content is fallacious and at times preposterous.¹⁴ Let us proceed to a recognition of some of the specific poetic qualities in Lucretius which have merited these praises for him, and then note the check and burden which his didactic theme imposed on these.

Art addresses itself not to the abstract reason but to the sensibility and image making faculty; it is concerned with outward appearances: it employs illusions; its world is not that which is revealed by pure thought; it sees truth, but in its concrete manifestations, not as an abstract idea.¹⁵

Pervasive Effect of Lucretian Verse

According to these standards, close observation would seem to be a requisite for the poet. And this is a preeminent tendency in Lucretius. From it spring unnumbered references to the world about him: the ravages of the wind (1.271-279), the unseen evaporation of water from the garment hung in the sun to dry (1.306), the bronze of the statues worn away by the obeisance of the faithful (1.318-319), metals as conductors of heat and cold (1.494), the density of liquids (2.391-397), the gradual encroachments of death upon the body (3.526-530), the parts of a snake writhing after death (3.657-663), and scores of others.

Nor is there lacking to Lucretius a sympathy with all living things. This can scarcely be more beautifully illustrated than by the celebrated passage in the second book on the grief of the cow for her lost calf (352-366).

Pictures illustrating his "science book" spring readily to the mind of Lucretius. In his eagerness to convey his message and to convince his reader thoroughly and beyond all doubt, he executes masterpieces of sensuous imagery and description:

iam tibi barbaricae vestes Meliboeaque fulgens
purpura Thessalico concharum tacta colore,
aurea pavonum ridenti imbuta lepore
saecula. . . . (2.500-503).

Nam saepe in colli tondentes pabula laeta
lanigerae reptant pecudes quo quamque vocantes
invitant herbae gemmant ror recenti,
et satiati agni ludunt blandique coruscant (2.317-320).

Metaphors of delicate beauty illustrate the most prosaic of arguments:

concharumque genus parili ratione videmus
pingere telluris gremium, qua mollibus undis
litoris incurvi bibulam pavit aequor harenam (2.374-376).

Lucretian Eagerness to Convince

The vigor and sincerity of Lucretius are evident to the most casual reader. Indeed, he violates his own ideal of "philosophic calm" in his ardent endeavor to convince. Time and again he begs the reader to bear with him only long enough to give him a chance to advance proofs (1.102-106, 265-270); to be beguiled by his "honey" while he is administering the "wormwood" of his difficult doctrine (1.936-950, 4.11-25). His treatise is punctuated with *nunc age, dico igitur*, and *quod quoniam docui*. It is

d at times
gnition of
Lucretius
a, and then
ctic theme

n but to the
cerned with
world is not
truth, but in
a. 12.

se
bservation

And this
From it

orld about

, the un-

ment hung

the status

ul (1,318-

d (1,494),

radual en-

526-530),

ch (3,657-

athy with

re beauti-

assage in

or her lost

k" spring

geriness to

ader thor-

s master-

:

s

17-320).

the most

374-376).

e evident

olates his

rdent en-

begs the

n to give

this very vigor, which ought properly to be wanting to an Epicurean, that has made critics see an anti-Lucretius at work in Lucretius.¹⁶

In the matter of rhythmic suitability, one must, while subtracting a sizable portion of the verses, herald Lucretius' achievement as a polisher of the epic meter. It may be, as Behn has said,¹⁷ that Lucretius poured his thin wisdom into austere hexameters, but at the same time his contribution to the facile and dexterous use of the hitherto unwieldy form can hardly be overrated. The Lucretian hexameter stands midway between that of Ennius and that of Vergil.¹⁸

Indeed, Lucretius made an inestimable contribution to the formation of Latin poetry as a whole:

Quand même on ne serait curieux que de littérature, il y aurait grand intérêt à voir, au moment où la prose latine a rencontré la perfection avec Salluste, César et Cicéron, comment un grand esprit fait effort pour amener au même point la poésie encore attardée, par quel labeur il dompte un sujet aussi vaste que rebelle, comment enfin la vertu d'une inspiration puissante lui fait porter avec une robuste légèreté le plus lourd fardeau qui ait jamais pesé sur le génie d'un poète.¹⁹

The Difficulties Besetting Lucretius

What are the difficulties which beset Lucretius at the very outset of his work? First of all, the vast and miscellaneous range of his subject. Whereas there is a certain majesty in a theme which proposes to free men's minds from the shackles of fear and expound to them the structure of the universe, still, if the approach to that theme is the approach of the teacher, numerous trials follow. It is one thing to enunciate the tremendous concept of infinite space and to embellish it with the example of a man who

... si quis procurrat ad oras
ultimus extremas iaciatque volatile telum (1.969-970),

and quite another to have to deal with the petty minutiae which must be explained if the system is to stand:

Nunc age quam tenui natura constet imago
percepe. Et in primis, quoniam primordia tantum
sunt infra nostros sensus tantoque minora
quam quae primum oculi coeptant non posse tueri,
nunc tamen id quoque uti confirmem, exordia rerum
cunctarum quam sint subtilia percepe paucis (4.110-115).

Or, such a passage as the following easily jars the reader's sensibilities from the grand and majestic concept of the whole:

Praeterea radit vox fauces saepe facitque
asperiora foras gradiens arteria clamor.
Quippe per angustum turba maiore coorta
ire foras ubi coeperunt primordia vocum,
scilicet expleti quoque ianua raditur oris (4.528-532).

Secondly, the abstruse character of the theme of the poem necessarily makes it a not impossible, but at best a difficult, one to handle. To stake as a premise the matter-and-void theory and to attempt to explain all things spiritual in those terms is certainly an impediment to poetic genius. The long, tedious passages where the faculties of a spiritual soul are reduced to atomic proportions, and the unconvincing

explanation of free will, are obscure, unfinished, and shaky.

Thirdly, much of the argument is dry and futile. Lucretius has, after all, made his poem out of the death of poesy, removing fear, love, superstition, error, myth, custom, tale, and tradition, and is left with nothing more ecstatic than the bleakness he discovers.²⁰ It seems as though he welcomed a chance to abandon the strict statement of principles for the happier fields of poetic analogy.

The fourth difficulty is one inherent in the Latin tongue, its inadequacy as a vehicle for philosophical thought. Lucretius himself complains about the *patrii sermonis egestas* (1.139, 832:3.260). This forces him to use such badly prosaic lines as;

Nam si de nilo fierent, ex omnibu' rebus
omne genus nasci posset, nil semine egeret (1.159-160).

And again:

Nec tamen undique corporea stipata tenentur
omnia natura; namque est in rebus inane (1.329-330).

Lucretius' Struggles with Himself

What further difficulties did Lucretius encounter in his philosophical treatise? First of all, an apparent struggle with himself. His mind was predominantly the mind of a poet rather than that of a philosopher.²¹ But his topic forced him to subordinate his poetry to science. Fortunately, the very weakness of Greek science, namely, that it was guess work because it was not founded on experiment, saved Lucretius, since observation is the only sphere of science that poetry can assimilate.²² Thus he is led to wide use of analogy, a happy use from a literary viewpoint, but an exorbitant and unsatisfactory one if we are to look at it with a scientific eye. After all, because objects are alike in one respect proves nothing as to their resemblance in other ways. But Lucretius bombards his pupil with example upon example, until it would seem that he himself is carried away, not by his desire of presenting proof so much as by his eagerness to exclaim over the wonders of Nature.

Bailey points out that irregularities in meter are more frequent in the argumentative sections of the poem where technical words are likely to require them.²³

Some Evaluations of Lucretius

As to the greatness of the *De Rerum Natura*, there can be no doubt. We may conclude only that, if Lucretius had poured his same impassioned enthusiasm into a more tractable poetic subject, he would perhaps have claimed universal first place among the Roman poets. Indeed, Andrew Lang would grant him that place even now:

The sublimity of the language of Lucretius, when he can leave his attempts at scientific proof, the closeness of his observation, his enjoyment of life, of Nature, and his powers of painting them, a certain largeness of touch, and noble

(Continued on page 7)

The Classical Bulletin

Published by the Department of Classical Languages
at Saint Louis University

EDITORIAL COMMITTEE

William Charles Korfmacher.....Editor
Chauncey Edgar Finch.....Associate Editor
Marcus Anthony Haworth, S.J.....Associate Editor
Francis Charles Hunleth, S.J.....Associate Editor

Address: 3647 West Pine Boulevard, Saint Louis 8, Missouri
Subscription: \$2.00 per year. Single copies: 40c. To members
of the ACL, CAAS, CAMWS, CANE, and CAPS, \$1.60 per
year, through the Office of the Secretary-Treasurer of each
of these organizations.

Concerning subscriptions, renewals, books, pamphlets, adver-
tising, and the like, please address the Editor. Concerning
manuscripts for possible publication, address any member
of the Committee.

Volume 33 November 1956 Number 1

E D I T O R I A L

Another Thousand Years

"The Eternal City's ancient Arch of Constantine is considered good for another thousand years now," thanks to a bracing operation designed to secure slabs of stone loosened by the pound of modern traffic. So reports an Associated Press staff writer, from Rome, under date of August 26, 1956, characterizing the fourth-century structure as "one of the best preserved triumphal arches in the world."

This great monument, celebrating Constantine's victory over Maxentius in 312 A.D., has already stood for more than fifteen hundred years. "Another thousand years" would accord it the impressive age of more than two and one-half millennia—surely an imposing span of time, even for generations of men whose look to the past, through patient and continuing research, is being constantly lengthened.

There is a certain timelessness about structures reared by the hands of men centuries ago. When those men were Greeks or Romans, their structures stand as mile-stones along history's way, marking one great avenue of the many influences which brought our civilization of today into being. But more impressive even than such great artifacts are the surviving elements in a reading in our own generation of literary masterpieces they composed, or in a continuing employment by some modern speech of words and forms of utterance derived from those same ancient tongues.

Those engaged in the teaching of Greek and Latin do not always themselves realize the high dignity of that with which they are ultimately concerned—language, speech, the communication of human thoughts and imaginings and feelings. This it is that the study and dissemination of any human tongue funda-

mentally possesses—a concern with the means of interchange between one human mind and another. Whatever can be done to sharpen, improve, accelerate, beautify that interchange will be a precious contribution to humankind. For man, as a social being, is by nature prone to inform others of what is in his own mind—so much so, in fact, that the basic malice of the lie seems to consist in its being a *locutio contra mentem*, as students of ethics say, "an utterance counter to the mind."

Thus a concern with language as an activity fundamentally and abidingly human, an activity at the very well-springs of society and all social action, is the high summons to the language teacher. His privilege it is to understand how permanent the function of human speech is; how in any foreseeable future man, in his essential constitution, will continue to rely heavily on his ability to express himself in language; how the fear of dealing in disciplines which may vanish or alter essentially in the generations yet to be need never plague the mentor of language. With all the august transformations science and technology may achieve in the remaining portion of this twentieth century and in the centuries beyond, man, as a rational animal, will continue to be an articulate animal.

We may well suppose, in the onward roll of the years, that human language will improve—that speech will become a subtler and more flexible instrument to mirror externally the individual mind and imagination and heart. Such has been the course of language heretofore, among Greeks and Romans as well. It has improved and adapted itself to new demands. It has become more perfect in response to the intelligent effort directed towards its betterment.

Today's curriculum planners are distracted with many demands and many objectives. But among the various aims of formal education, a high place must be reserved for language study. The teacher of the classical languages has the happy privilege, not alone of instructing in the matchless tongues of ancient Hellas and ancient Rome, but of awaking in his students a sense of awesome privilege and power of language itself. For language, as one of man's proudest faculties, is a possession of permanence: "for another thousand years," yes—or for as many years as man in his present constitution shall continue to inhabit this globe.

—W. C. K.

It was by the rectitude and manliness of his character, as much as by his learning, his quick and true discernment, his keen raillery and vivid protraiture, that he <Lucilius> became the favourite of his time and country, and, alone among Roman writers, succeeded in introducing a new form of literature into the world.

W. Y. Sellar, *The Roman Poets of the Republic*.

Arithmetic—Latin Style*

How did little Marcus, son of Galba, *agricola*, learn to do his arithmetic problems? Probably he never thought about the slow development of what we know of as Roman numerals, from the time when some early ancestor held up one finger to indicate one, then one hand for five, and then both hands for ten. (Incidentally, hand signals for numbers are still used in grain auctions.) Marcus would never know what primitive genius decided to indicate higher values by Greek letters, using *psi* (looking like a *U*, with a vertical line running through it), for 50, and a *theta* (a circle filled by a horizontal line) for *centum*. Phi (a circle crossed by a vertical line) stood for *mille*.

Then some thinker among the Etruscans, perhaps anticipating the Latin love of inscriptions, began simplifying the notation. The divided circle of the phi, side by side and opening downward, looked like an *M*. Half the phi, resembling a *D*, indicated 500. The line inside the theta was first replaced by a dot, and then the circle alone, slightly open, took its first step toward becoming a *C*. Finally the psi, with curves straightened, became ultimately an *L*.

Some stone mason, trying to cut dates into marble, and using a long chisel, may have been the first to change these symbols into their present forms. One tap of the mallet, and the chisel left a long line, an *I*, to indicate one. Two taps would make *II*, and so on. Roman notation on clock faces still sometimes employs *IIII* for four, but to continue that system indefinitely would consume space. And so two straight lines with ends touching made a *V* for five, and two crossed into *X* made ten, with two at right angles forming *L* for fifty.

That ended the possibilities with two lines. If Marcus had need for recording larger numbers—certainly not for the days of a month or for most of his business transactions—with three straight lines he could turn the Etruscan symbol for 100 into *C*. Four lines could make a *D*, or arranged another way, an *M*. To indicate other numbers, symbols could be combined. A smaller one following a larger one indicated addition. If the smaller one came first, it was to be subtracted: *LX* and *XL*.

But how could little Marcus handle these letters to do sums? In Arabic notation, which came later, the location of a figure in the whole number determined its value. The 3, for instance, at the end in 13, stands for units. At the beginning, as in 31, it stands for tens. Quite different is the Roman system where *I* and *V* and the rest never change their basic values. Little Marcus, calculating on his slate or wax tablet, probably found addition easy. Often it meant only rearranging to get all the same letters together. *XI* plus *XII* equal *XXIII*. In numbers where the

smaller value preceded, he could cancel it out. *XL* plus *XIV* would sum up to *LIV*.

Subtracting meant more cancelling out. To take *XI* from *LXXIII* would require only the crossing out of two letters. If the minuend did not contain the Roman numerals to be subtracted, it would have to be rewritten. *XXI* minus *V* could be solved as soon as it was expressed as *XVVI*.

When Marcus had to multiply Roman numerals, without the use of an abacus or set of counters, the operation got more complicated. To multiply *CLVI* by *XI*, for instance, the process required that *CLVI* be written in the answer once for the *I*, then ten more times for the *X*. It would then appear as *CLVICLVICLVI*, and so on, eleven times repeated. Then the grouping of the same letters would provide the answer. Eleven of the *I* would make *XI*, up to eleven of the *C* to be written *MC*, and eventually he could proudly set down the answer: *MDCCXVI*.

But when he had to divide, then surely Marcus must have had to use his intelligence. First he had to break down the dividend to let the divisor be cancelled out the greatest number of times. And the number of times would provide the answer. To divide *XLVIII* by *VIII* would require it to be split into six groups of *VIII*, after which the answer would be obvious.

For all the efficiency of the Romans in other fields, we can be glad that the Arabs came along with their adaptation of a still earlier system, perhaps partially developed in India, to give us the kind of numbers we have today. And yet, as many boys and girls will confess, even problems involving Arabic numbers provide plenty of difficulty.

Willis Knapp Jones

Miami University
Oxford, Ohio

*Editor's Note. Considerable present interest in this topic is apparent. See *Time* (March 19, 1956) 83, for a theory on Roman methods of computation with Roman numerals developed by a Harvard student, Mr. W. French Anderson, when he was still enrolled as a student in Central High School, Tulsa, Oklahoma; also *CP* 51 (July 1956) 145-150, for an article by the same student, "Arithmetical Computations in Roman Numerals." During the past summer (on June 26, 1956) at Saint Louis University's *Seventeenth Annual Latin Teachers' Institute*, Professor Chauncey Edgar Finch of Saint Louis University read a paper on "A Mediaeval Manuscript on How the Romans Calculated" (Vat. Reg. Lat. 109, f.151r-f.157r, available in microfilm copy in *The Knights of Columbus Foundation for the Preservation of Historic Documents at the Vatican Library*, at Saint Louis University), dealing with an unpublished account of methods allegedly used by the Romans in computations with Roman numerals.

Didacticism and Lucretian Genius

(Continued from page 5)

amplitude of manner—these with a burning sincerity, mark him above all others that smote the Latin lyre.²⁴

Constant Martha, too, would rank him foremost among Roman poets if one has regard to native genius: ". . . il n'en est pas moins vrai que Lucrèce

est un des plus grands poètes de Rome, le plus grand peut-être, à ne considérer que la force native de son génie.²⁵

Schoder believes that Lucretius failed to produce a truly great poem if we look at the result as a whole. Yet he proves himself undoubtedly a great poet in the passages where he does rise into pure poetry, about one-fifth of the entire text.²⁶

Bailey refuses to allow any but the superficial student to judge parts of the poem separately, but insists that the claim to true greatness must rest on the spirit of the work as a whole.²⁷

Whereas it may be true in the field of literature that the whole can be better than the worst of its parts, still it is axiomatic also that, the better the parts, the better the whole. We have seen the effects of didacticism on the parts. The presence of long arid passages, loose and jagged rhythms, and unpromising material made Sikes exclaim, "Science, in fact, has nearly crushed the poetry of Lucretius as Superstition—in his belief—had crushed mankind."²⁸

Sister M. Ann Patrick Ware, S.L.

Regina Mundi Institute,
Rome

NOTES

- 1 Raymond V. Schoder, S.J., "Poetic Imagination vs. Didacticism in Lucretius," *PAPA* 76 (1945) xxxix. 2 Ibid. 3 E. E. Sikes, *Roman Poetry* (London 1923) 4. 4 Cf. John J. H. Savage, "What Did Cicero Really Say about Lucretius?" *PAPA* 76 (1945) xxxviii. 5 *Ad Quint. Frat.* 2.9.3. 6 *Silv.* 2.2.76: "docti furor arduus Lucreti." 7 *Am.* 1.15.23-24: "Carmina sublimis tunc sunt peritura Lucreti Exitio terras cum dabit una dies." 8 W. Warde Fowler, *The Religious Experience of the Roman People* (London 1922) 358. 9 James Shotwell, *Introduction to the History of Philosophy* (New York 1922) 46. 10 J. Wight Duff, *A Literary History of Rome: From the Origins to the Close of the Golden Age* (London 1909) 284. 11 Will Durant, *The Story of Philosophy* (New York 1926) 112. 12 W. Y. Sellar, *The Roman Poets of the Republic* (Oxford 1905) 406. 13 Andrew Lang, *Letters on Literature* (New York, n.d.) 92. 14 M. Patin, *Études sur la poésie latine* (Paris 1914) I 118. 15 S. H. Butcher, *Aristotle's Theory of Poetry and Fine Art* (London 1923) 127. 16 Cf. M. Patin's famous phrase: "l'anti-Lucrèce chez Lucrèce." 17 Sigfried Behn, *The Eternal Magnet* (New York 1929) 91. 18 William Merrill (trans.), *Lucretius "De Rerum Natura"* (New York 1935) 46. 19 Constant Marthia, *Le poème de Lucrèce* (Paris 1893) xiv. 20 Mark Van Doren, *The Noble Voice* (New York 1945) 153. 21 Cyril Bailey, "The Mind of Lucretius," *AJP* 61 (1940) 278. 22 Sikes, op. cit. (*supra*, n. 3) 163. 23 Cyril Bailey, *Lucreti De Rerum Natura* (Oxford 1947) I vi n. 7. 24 Lang, op. cit. (*supra*, n. 13) 92. 25 Marthia, op. cit. (*supra*, n. 19) xiii-xiv. 26 Schoder, op. cit. (*supra*, n. 1) xxxix. 27 Cyril Bailey (trans.), *Lucretius On the Nature of Things* (Oxford 1910) 22-23. 28 Sikes, op. cit. (*supra*, n. 3) 163.

Breviora

Deaths among Classicists, I

Ernst B. Curtius, German literary historian and critic, died in Rome, April 19, 1956, at the age of seventy years. An authority on European culture, he had included in his wide range of interests mediaeval Latin literature. He was elected a visiting member of the Institute for Advanced Study, at Princeton, in 1949, and was also a corresponding fellow of the Mediaeval Academy of America. His various writings included *Europäische Literatur und lateinisches Mittelalter*, published in Switzerland in 1949.

Henry Bronson Dewing, retired classics professor, died in the nation's capital September 5, 1956, at the age of seventy-

four years. A contributor to the *Loeb Classical Library*, he had taught at Princeton University, the University of Texas, the University of North Carolina, Colorado College, and Bowdoin College. He had also been president of Athens College in Greece and dean of Robert College in Istanbul. The University of California presented him in 1953 with the degree of doctor of humane letters, *honoris causa*.

Sister M. Edmond Fern, S.L., a member of the faculty of Webster College (Webster Groves, Missouri) for twenty years in the department of classical languages, died at the Motherhouse of the Sisters of Loretto, at Loretto, Kentucky, on May 21, 1956, at the age of eighty-two years. Her teaching career of sixty-three years included a period as president of Loretto Heights College (Loretto, Colorado). Her doctorate in classical languages was from Saint Louis University.

John Garstang, British archaeologist, died in Beirut, Lebanon, during a cruise, on September 12, 1956, at the age of eighty years. His archaeological researches had carried him to active work in Egypt, Asia Minor, Syria, and Palestine, as well as in his native England. There his excavations at Richborough had enlarged the previous store of knowledge on Roman Britain.

John H. Huddilston, professor emeritus of ancient civilization at the University of Maine, died at Orono, Maine, on July 26, 1956, at the age of eighty-seven years. With a career of forty-two years at Maine (from 1900 until his retirement in 1942), he had devoted himself extensively to New Testament Greek; his teaching career included, before Maine, Baldwin-Wallace, Northwestern University, and Bryn Mawr. The degree of doctor of humane letters, *honoris causa*, was awarded to him both by Baldwin-Wallace and the University of Maine.

Frederick Leroy Hutson, professor emeritus of classics at Princeton University, died in Princeton, New Jersey, on August 28, 1956, at the age of eighty-one years. A graduate of Denison University, where he taught for several years, he came to Princeton in 1903; and under the presidential administration of Woodrow Wilson he became one of the original "preceptors," teaching Greek and Latin to small groups of upper classmen. He was also registrar at Princeton from 1919 to 1925, and became emeritus in 1940, after thirty-seven years of service. Denison University named him a doctor of humane letters, *honoris causa*, in 1935.

Paul Kretschmer, "Hofrat Professor," died in Vienna on March 9, 1956, at an age just under ninety years. A student at the University of Berlin in the days of Hermann Diels, Adolf Kirchhoff, Johannes Vahlen, Adolf Furtwängler, and Carl Robert, he became particularly interested in Greek dialects. His dissertation, "Beiträge zur griechischen Grammatik," was followed by studies and publications in such specialties as Corinthian vase inscriptions, the dialect of Attic vase inscriptions, and (in 1905) "Heutigen lesbischen Dialekts." His awards included honorary doctorates from the Universities of Athens and Sofia, and associations with the Academies of Vienna, Munich, Göttingen, Athens, and Helsinki.

Roberto Paribeni, hailed as one of Italy's greatest archaeologists, died on July 14, 1956, at the age of eighty years. He had been Director of the Museo Nazionale Romano; Superintendent of Antiquities of Rome and Latium; professor of archaeology and ancient history at the Università Cattolica del Santo Cuore. His numerous publications included studies in the antiquities of Rome and the Orient.

Franklin Hazen Potter, professor emeritus of Latin and Sanscrit at the State University of Iowa, died on April 1, 1956, at the age of eighty-six years. After his graduation from Colgate University in 1892, he taught at Ottawa University (Ottawa, Kansas) from 1892 to 1895, beginning his sixty-one years of association with the State University in 1895. Publisher of books and articles in the field of Latin teaching, he was at various times managing editor and associate editor of *The Classical Journal*, and a prime mover in the annual meetings of Iowa Latin teachers at Des Moines. With a life-long interest in music, he was especially distinguished as a teacher and as a Latin grammarian.

John Charles Robertson, emeritus professor of Greek at Victoria College, Toronto, died on May 15, 1956, at the age of ninety-two years. A graduate of the University of Toronto in 1883, he began his long connection with Victoria College in 1894, serving as lecturer in Greek, professor, and head of the department, over a period of thirty-eight years, until his retirement in 1932. But his devotion to the classics and his close interest in matters classical continued unabated until the very eve of his death. A teacher and scholar, with an

Library, he was likewise distinguished as Dean of Arts at Victoria and in the Council of the Faculty of Arts and the Senate of the University of Toronto. In 1938, the University of Toronto conferred upon him the degree of Doctor of Laws, *honoris causa*.

George Sarton, professor emeritus of the history of science at Harvard University, died at Cambridge, Massachusetts, on March 22, 1956, at the age of seventy-one years. A native of Ghent, Belgium, where he received a doctorate from the University of Ghent in 1911, he had gone to England at the outbreak of World War I and to the United States in 1915. He was the founder, and continuously editor, of *Isis* (1912) and *Osiris* (1936). He lectured at the University of Illinois and George Washington University prior to his joining the Harvard staff in 1920, a post from which he was retired in 1951. He published extensively, and at the time of his death was engaged on a projected nine-volume history of science to 1900; the first volume (published in 1952) dealt with ancient science through Greece's golden age; the manuscript for the second volume, lately delivered to the Harvard University Press, traced Hellenistic science and culture in the last three centuries B.C. Among Mr. Sarton's many distinctions were numerous honorary degrees, the universities conferring them including Brown, Chicago, and Harvard.

Editor's Note: Once again it is in order to express thanks for various press and journal notices and the like yielding information for these necrology notes, and to those persons who have taken time to submit materials, notably Professor H. W. Benario of Columbia University, Mr. John Dolan of the Library Fund staff at Saint Louis University, and Professor David Moore Robinson of the University of Mississippi. Reports from a wider circle of readers can obviously lead to better coverage.

Meetings of Classical Interest, I

Late Spring and Summer Meetings (1956). April 14, 1956: Sixth Annual Meeting of the *West Virginia Junior Classical League*, at West Virginia University, Morgantown, under the auspices of the University's department of classics. . . . May 4-5, 1956: Annual Meeting of the *Society for American Archaeology*, at Lincoln, Nebraska. . . . May 20, 1956: Annual Classical Symposium of the *Homeric Academy of Regis High School* (New York City), with a defense of the entire text and background of the *Iliad* before a board of guest examiners from Bryn Mawr, Fordham, Princeton, Trinity, and Yale. . . . July 1-August 14, 1956: University of Montreal *Linguistic Institute*, the first to be offered by a Canadian university, with programs in French, English, General Linguistics, Translation, Amerindian Linguistics. . . . July 27-28, 1956: Summer Meeting of the *Linguistic Society of America*, at the University of Michigan, Ann Arbor. Scheduled to give the annual Collitz Lecture was Professor Myles Dillon, of the Royal Irish Academy.

October 12-13, 1956: Fall Meeting of the Kentucky Classical Association, at Morehead State College, Morehead. Robert Ladd, Covington, Kentucky, is secretary-treasurer of the Association.

October 27, 1956: Joint Fall Meeting of the Catholic Classical Association of Greater New York (president, John F. Reilly, Sacred Heart High School, Yonkers) and the New York Classical Club (president, Gilbert Highet, Columbia University), at Fordham University.

October 27-28, 1956: Annual Meeting of the *Eastern States Archaeological Federation*, held jointly with the Twenty-fifth Anniversary Celebration of the *Archaeological Society of New Jersey*, at Trenton, New Jersey.

November 2, 1956: Annual Meeting of the *Department of Classics*, Missouri State Teachers Association, with a luncheon and afternoon session, at Kansas City, Missouri. Program chairman is William E. Gwatkin, Jr., University of Missouri.

November 10, 1956: Annual Convention of the New Jersey Classical Association, St. Denis Room, Hotel Dennis, Atlantic City. President of the Association is Mrs. Phyllis Winquist, Roselle Park High School.

November 11-17, 1956: *American Education Week*, sponsored by the National Education Association in cooperation with other groups, and dealing this year with the theme "Schools for a Strong America." November 16, 1956, has been set as "National Teachers' Day."

November 22-24, 1956: Biennial Meeting of the *Southern Section, The Classical Association of the Middle West and South*, at Jackson, Mississippi. Secretary-Treasurer of the Southern Section is Arthur F. Stocker, University of Virginia.

November 24, 1956: Autumn Meeting of *The Classical Association of the Atlantic States*, Chalfont-Hadden Hall, Atlantic City, New Jersey. Secretary-Treasurer of the Association is F. Gordon Stockin, Houghton College, Houghton, New York.

December 27-28, 1956: Annual Meeting of the *Linguistic Society of America*, Bellevue-Stratford Hotel, Philadelphia, Pennsylvania. Secretary-Treasurer of the Society is Archibald A. Hill, University of Texas, Austin 12 (Box 7790 University Station).

December 28-30, 1956: Eighty-eighth Annual Meeting of the *American Philological Association*, in conjunction with the Fifty-eighth General Meeting of the *Archaeological Institute of America*, at the Benjamin Franklin Hotel, Philadelphia, Pennsylvania, "at the invitation of the University of Pennsylvania, Temple University, Bryn Mawr College, Haverford College, and Swarthmore College, and other universities, colleges, and learned societies of the Philadelphia area." The second day will feature a joint panel of the two organizations on "The Nature of the Classical." Secretary-Treasurer of the American Philological Association is Paul L. MacKendrick, University of Wisconsin, Madison. General Secretary of the Archaeological Institute of America is Cedric Boulter, University of Cincinnati Library, Cincinnati.

Miscellanea

Cicero, Juvenal gleefully informs us, once had the unhappy inspiration to include in a bit of verse the line, *o fortunatam natam me consule Romam!* A much greater poet than Cicero, Heinrich Heine, blundered as badly in closing a poem with *zu deinen süßen Füßen*, but his mockers were contemporary, and Heine could omit it later from editions of his work.

* * *

Perhaps the best-known example of a monosyllabic ending to a line of dactylic hexameter is Horace's *parturit montes, nascetur ridiculus mus* (*Ars P.* 139; see Lucretius 5.25 and Vergil, *G.* 1.81). There must exist many other instances of this sort of effective termination. Two in Juvenal impressed me recently: *Lectus erat Cædro Procula minor, urceoli sex* (3.203), where the pitiful effect of the diminutive is heightened, and *et ruit ante aram summi Iovis ut vetulus bos* (10.268), where the thump of Priam's fall is distinctly heard.

* * *

I am astonished that no study has been made of ancient barbs directed against the beard, after coming upon such pungent comments as that of Ammianus (*Anth. Gr.* 11.156): *Ὁ πώγων φθειρῶν ποιητής, οὐχὶ φρενῶν γέγονεν*, "A beard creates lice, not brains," and that of Jerome (*locus lost*): "If there is holiness in a beard, then a goat is hyper-sanctified."

* * *

In an article, "Urbs Roma and Some English Poets," (*CJ* 48 [1953] 179-183), the writer called attention to a number of English poets who, in various works, had dwelt on Rome and her ruined glory. To the English poets may be added these foreign poets: from Spain, Francisco de Quevedo y Villegas (1580-1645), *Rome in Her Ruins*;¹ Rodrigo Caro (1573-1647), *The Ruins of Italica*;² Manuel Maria de Arjona (1771-1820), *The Ruins of Rome*;³ from France, Charles de Chénedolle (fl. 1800), *The Young Matron among the Ruins of Rome*;⁴ and from Italy, Giovanni Guidiccioni (1500-1541), *To Rome—A Sonnet*.⁴

Leo Max Kaiser

Loyola University of Chicago

NOTES

1 Translation in Thomas Walsh, *Hispanic Anthology*, New York 1920. 2 Translation by the English poetess, Felicia Hemans. 3 As far as I know, not translated into English. 4 Translation in H. W. Longfellow, *The Poets and Poetry of Europe* (Philadelphia 1871).

Current Announcement on Woodrow Wilson Fellowships

The National Woodrow Wilson Fellowship Program, operating under the Association of Graduate Schools of the Association of American Universities, opened its canvassing for nominations toward fellowships for the academic year 1957-1958 with the start of the academic year this September.

The fellowships are awarded upon invitation only, subsequent to the nomination by faculty members of promising candidates. Nominations are requested on the basis of the highest qualities of intellect, character, and personality. It is the intent of the Program to provide an opportunity for young men and women who possess these qualities to undertake a year of advanced study in a graduate school of their choice and thus to determine whether they wish to enter the profession of teaching and scholarship.

In the past year, 174 Fellowships were awarded from among 1671 nominations, received from faculty members at 460 institutions. These Fellows come from 103 different colleges and universities; they were scheduled to be attending in 1956-1957 44 graduate schools; their fields of study cover 17 departments.

Currently the Fellowships are restricted to awards for study in the fields of the social sciences and humanities, and they are designed primarily for those who have not yet begun formal graduate work. Students from any college or university will be considered. Some 200 Fellows will be appointed for the coming academic year 1957-1958. Each will be granted a sum of money sufficient to guarantee him an adequate living for the year of his incumbency, the normal stipend for an unmarried Fellow being \$1,250 plus an amount to cover tuition. Adjustments in the stipend are made for married Fellows and in cases of other special considerations.

Twelve Regional Committees carry on the work of recruiting and selecting Fellows from the United States and Canada. Fellows are appointed only after a personal interview before one of these Committees. To permit the Committees to complete their work in good time, nominations for the Fellowships must be entered prior to November 15, 1956. If the address of the Regional Chairman is not available locally, nominations may be sent to Professor Richard C. Boys, Director, National Woodrow Wilson Fellowship Program, Rackham Graduate School, University of Michigan, Ann Arbor, Michigan. If so addressed, they should be submitted as far as possible before the deadline.

Robert F. Goheen,
Past Director

Princeton University

Two Manuscripts of Rinuccio's *Vita Aesopi*

In his very thorough study¹ of the contributions of Rinuccio da Castiglione of Arezzo to the interpretation of Greek literature, Dean Putnam Lockwood provides descriptions of fourteen manuscripts containing Rinuccio's translation of the *Vita* of Aesop, three of which are considered as being copies of early printed editions. Eleven of these also contain Rinuccio's translation of Aesop's *Fabulae*, including the three copied from printed editions. Note is also taken of the existence of one other manuscript (*Aretinus* 181), which contains only three of the 100 fables making up the collection. In addition, Lockwood calls attention to the fact that there are two other manuscripts—*Escorial. o. III. 26* and *Vat. Lat. 5129*—which had not been seen by him.²

In 1934 B. E. Perry published a list of four more manuscripts, thus bringing to twenty the number containing either the *Vita* alone or the *Vita* and the *Fabulae* together.³

It is the purpose of this note to provide, as an aid for future students of Rinuccio's *Aesop*, a brief description of *Vat. Lat. 5129*—one of the two manuscripts mentioned by Lockwood as not having been seen by him—and also to call attention to one other manuscript not listed by either Lockwood or Perry (*Vat. Ross. 1124*).⁴

Vat. Lat. 5129 (f.l.r-f.27r) is undated. Both dedicatory letters are omitted, but the *Vita* is preceded by the *Prooemium* and the *Argumentum*, and is followed by the *Commentarium*. No fables are included. The full text of the material preceding and following the lacuna⁵ near the end of the *Vita* is present, but no space is left blank to indicate the lacuna, nor is any note made of it in the margin. A comparison of its text with Lockwood's text of the *Prooemium*, *Argumentum*, and *Commentarium* edited from three manuscripts (*Cantabrig. in bibl. Coll. Trinitatis, R. I. 39* [=T]; *Baliolensis* 131

[=B]; and *Vat. Ottobon. Lat. 1536* [=O]),⁶ indicates that in word order it agrees somewhat more closely with T (regarded by Lockwood as the best of all the manuscripts) than with either B or O. Numerous omissions, however, render the value of the manuscript somewhat questionable.

Vat. Ross. 1124 (f.83r-f.100v) has a note at the end of the *Vita* indicating that the scribe, Joannespetrus de Sexto, completed the copying of this portion of the codex November 8, 1487. The manuscript contains both of the dedicatory letters, the *Prooemium*, the *Argumentum*, and the *Vita*, but omits the *Commentarium* and the *Fabulae*. A gap of five or six lines is left at the point where the lacuna occurs in the *Vita*, and the note, *Hic d.*, is found in the margin, with the end of the last word lost, presumably from a trimming of the edges of the leaves.

In discussing the early printed editions of Rinuccio's *Aesop* Lockwood lists family 2 of these editions as consisting of Hain 269 and two others printed from it—Hain 270 (=G) and Hain 281, the latter having appeared in 1487. He writes of Hain 269: *Originem a nescioquo deterior codice duxit, qui (sicut O et Marcian, xi. 105) Prooem. of "Thomam tituli sancte Susanne presbiterum Cardinalem hodie Nicolaum papam quintum" missum fecerat. Ad lacunam in Vita nulla est adnotatio.*⁷ Also, in discussing the derivation of codex *Vat. Urb. Lat. 226* from G (one of the printed editions in family 2), Lockwood points out that several erroneous readings are shared by the two in the dedicatory letters and the *Prooemium*: *Epist. 1.5 alitrum equantur*⁸ for *alium sequantur*; *7 ammiratione* for *amiratione*; *Epist. 2.7 hortotare* for *hortatore*; *Prooem. 11 quamvis* for *quavis*; *24 iuxta* for *viz*. In *Vat. Ross. 1124* the *Prooemium* contains the introduction listed above as being peculiar to O, Marcian. xi. 105, and the source of family 2 of the early editions. Furthermore, most of the errors listed above as common to G and Urb. Lat. 226 in the introductory letters and the *Prooemium* are found in *Ross. 1124* also: *Epist. 1.7 ammiratione*; *Epist. 2.7 hortat*; *Prooem. 18 quamvis*; *24 iuxta*. All of this points to a very close relationship between *Ross. 1124* and family 2 of the early printed editions. On the other hand, the fact that *Ross. 1124* retains the correct reading (*alium sequantur*) at *Epist. 1.5* and, unlike the printed editions of family 2, takes note of the lacuna in the *Vita*, suggests that this manuscript comes from some copy closely related to the source of family 2 rather than from some one of the printed editions. In any case, however, its value is probably not great, since, as is indicated by Lockwood, the source of family 2 was a *deterior codex*.

Chauncey Edgar Finch

Saint Louis University

NOTES

- 1 Dean Putnam Lockwood "De Rinuccio Aretino Graecarum Litterarum Interprete," *HSCPh* 24 (1913) 51-109.
- 2 Lockwood, op. cit. (*supra*, n.1) 62-64.
- 3 B. E. Perry, "The Greek Source of Rinuccio's *Aesop*," *CP* 29 (1934) 53-62.
- 4 The author wishes to express his gratitude to the Directors of *The Knights of Columbus Foundation for the Preservation of Historic Documents at the Vatican Library*, Saint Louis University, for permission to make use of microfilm copies of *Vat. Lat. 5129*, *Vat. Ross. 1124*, and *Vat. Urb. Lat. 226* included among the holdings of the Foundation.
- 5 Cf. Lockwood, op. cit. (*supra*, n.1) 61.
- 6 Ibid. 70-71.
- 7 Ibid. 65.
- 8 Ibid. 64.
- 9 A slight error has been made by Lockwood in indicating that the reading of Urb. Lat. 226 is *alitrum equantur*. While it is true that the verb takes the form *equantur*, the preceding word appears correctly as *alium*.

Quaedam Personalia

From the American Philological Association's *Preliminary Circular: Summer 1956*, prepared by the Secretary-Treasurer of the APA, Paul L. MacKendrick, University of Wisconsin, comes information of *Guggenheim Awards* to the following members of the Association: H. Caplan (Cornell); Glanville Downey (Dumbarton Oaks); G. M. Kirkwood (Cornell); B. M. W. Knox (Yale); Kemp Malone (Johns Hopkins); G. E. Morrow (Pennsylvania); M. I. Wiencke (Yale). Further, according to the *Circular*, there were Fulbright Grants to Gerald F. Else (Iowa), to Italy; and to F. R. Walton (Florida State), to Greece. Finally, four out of twelve foundation-sponsored visiting professorships went to classicists: *Whitney Visiting Professorships* to Robert P. Strickler (Southwestern at Memphis); to Bard; Mary McKinney (Albion), to Austin College; *New York Foundation* visiting professorships to

Bruno Meinecke (Michigan), to Gettysburg College; and to Charles C. Mierow (Carleton), to Colorado College.

Clyde Murley (Northwestern) who last year was a Whit-
ney visiting professor at the University of the Redlands, is
this year a visiting professor at the State University of Iowa.

Dorance S. White (State University of Iowa) is at pres-
ent on the classics staff of the University of North Carolina.

George E. Mylonas, of Washington University and the
University of Athens, who during 1955-1956 was with the
Institute for Advanced Study, received from King Paul of
Greece the Cross of the Taxiarch of George I, next to the
highest order available to the Hellenic monarch, in recogni-
tion of Professor Mylonas's archaeological discoveries in
Greece.

Book Reviews

Constantine J. Vourveris, *Παλαιά και Πανδαία (Σωφράτης—
Διόνυσος—Αριστοτέλης)*. Athens 1956 (in Modern Greek).
Pp. 64.

This study by Constantine J. Vourveris, professor of an-
cient Greek in the School of Philosophy of the University of
Athens, is not intended to be a study of the words *παλαιά* and
πανδαία as mere words. Rather, Mr. Vourveris is interested
in demonstrating the subtle but very important role that
ideas expressed in words play in a civilization, ideas that may
be formulated briefly in words but which express a whole
range of relationships with other ideas and with institutions.
Such is the case with the little word *παλαιά*, which Professor
Vourveris enthusiastically traces in the philosophies of Socra-
tes, Plato, and Aristotle. As he is primarily a Platonic
scholar, it is not in the least surprising that Professor Vour-
veris concentrates most heavily on Plato, particularly the
Lysis. In this brief work, *Παλαιά και Πανδαία*, his task is to
show the relationship of *παλαιά* to *πανδαία* in the thought of
the philosophic triad, Socrates, Plato, and Aristotle, and the
contribution of *παλαιά* (which Vourveris translates as the
German "Spiel") to *πανδαία*. This he does with considerable
clarity and cogency.

This work, though written in clear and concise modern
"jurisitic" Greek, contains a table of contents in German in
addition to the one in Greek, as well as a brief summary of
the Greek text in German for the convenience of classical
scholars who are not completely fluent in modern Greek.

Brandeis University

John E. Rezine

Vernon J. Bourke, *St. Thomas Aquinas, On the Truth of
the Catholic Faith: Summa Contra Gentiles: Book Three,
Providences: Newly Translated, with an Introduction and
Notes*. New York, Doubleday Image Books, 1956. Two vol-
umes: pp. 278 and 282. Each, 85c (with hard cover, \$2.50).

The Doubleday Image Books form a library of Catholic
writings, including works on philosophy, education, history,
and contemporary social problems; also biographies, novels,
and poetry. Published in paper-bound, inexpensive editions,
these books are intended to reach the widest possible audi-
ence. The criteria laid down by the editors in selecting works
for this series are: they must be well written, inspiring to
the spirit, and of lasting value to the reading audience. For
the most part, Image Books are reprints of original, more
expensive editions. Occasionally, the book represents a contri-
bution not previously published, as in the present work, in
so far as this work is a new translation, with introduction
and notes. The editors deserve recognition for this service
to an ever increasing reading public of Catholic works.

The Third Book of the *Summa Contra Gentiles*, here trans-
lated and annotated by Professor Vernon J. Bourke, continues
Saint Thomas' defense of the truths of the Catholic Faith,
and is an exposition on Divine Providence. Its three main
divisions are: (1) God as the end and good of all things; (2)
God's general government of things; (3) Providence and ra-
tional creatures. With incomparable clarity, Saint Thomas
discusses such topics as the purpose of man's life, man's de-
sire for the vision of God, and various moral questions, par-
ticularly those related to matrimony.

The translator explicitly aims at a literal version, without
any attempt to "improve" the literary style of Saint Thomas
(Introd., p. 20). A competent Latinist, known for his accu-
rate translation of the *Confessions* of Saint Augustine
(*Fathers of the Church Series*), and a distinguished Thom-

istic scholar, Mr. Bourke has produced a work which thor-
oughly fulfills the triple criteria posited by the editors of
Image Books.

Saint Louis University

Marcus Anthony Haworth, S.J.

Olwen Brogan, *Roman Gaul*. Cambridge, Harvard Univer-
sity Press, 1953. Pp. x, 250. \$4.25.

In concise account this book retails the story of Roman
Gaul, its conquest during the Republic, its consequent organi-
zation under the Empire. The work tells the fascinating
story of the building of Roman roads, the planning of fron-
tier defenses, the laying out of towns and villas, the con-
struction of city homes, town walls, public buildings, temples,
theatres, and aqueducts. Gaul's natural products are de-
scribed—its cereals, wine, olive, timber, livestock, minerals,
and quarried stone; its industries—pottery, oil lamps, bricks,
glass, and metal works; its extensive trading with all parts
of the Empire; its works of art—in stone and metal, painting
and mosaic; the transition from the grim religion of the
Druids to the varied cults of the Empire, down to the final
victory of Christianity. The last chapter treats cursorily the
fate of Gaul from the time of Diocletian's reforms through
the last two centuries of the Empire in the West.

The explicit purpose of the book is not to "attempt to in-
struct the expert, but only to serve as an introduction to stu-
dents and travellers who may wish to get a general picture
of Roman Gaul, its history and chief monuments" (p. v).
That purpose is definitely achieved. No reference notes are
given. However, the interested reader may pursue his study
of the subject, guided by the four pages of bibliography of
ancient and modern sources, which conclude the book.

Saint Louis University

Marcus Anthony Haworth, S.J.

Sven Lundström, *Übersetzungstechnische Untersuchungen
auf dem Gebiete der Christlichen Latinität*. Lunds Univer-
sitets Arsskrift. N.F. Avd. 1. Bd 51. No. 3. Lund, C. W. K.
Gleerup, 1955. Pp. 312. Kr. 30:—

In an article in the *Festschrift Alban Dold*, Father E.
Dekkers observed: "Une étude sur la technique de la traduc-
tion dans l'antiquité serait des plus utiles" (Beuron [1952]
136, n. 81). This need has now been admirably filled by Pro-
fessor Lundström's extensive study of the techniques em-
ployed by early Christian writers in translating from Greek
into Latin. He divides his work into two major parts: lexic-
ographical and syntactical. In the first he discusses errors
which have come into a translation through mispronuncia-
tion, the substitution of letters, the misunderstanding of
words, and the like. In the second part of the treatise he
discusses the mistakes made through the false translation of
the various cases, the confusion of genders, numbers, and
voices, and similar defects. The book includes a very useful
index of Latin and Greek words and a list of the authors
cited. It should prove invaluable for the study of certain
authors like Irenaeus, who are largely extant in rather poor
Latin versions.

Johns Hopkins University

M. Joseph Costelloe, S.J.

Sister Marie Vianney O'Reilly, C.S.J., *Sancti Aurelii Au-
gustini De Excidio Urbis Romae Sermo: A Critical Text and
Translation with Introduction and Commentary*. Catholic
University of America Patristic Studies, Volume 89. Wash-
ington, D.C., 1955. Pp. xvii, 95.

The *De Excidio Urbis Romae* is a sermon delivered by
Saint Augustine not long after the capture of Rome by
Alaric in 410. It contains few specific details with regard to
this catastrophe that could be of interest to historians, but it
does give sound and consoling advice to Christians of all
times who may be scandalized by similar disasters. Sister
Marie Vianney has based her text on the *Codex Wolfenbüttel*
4096. In the extensive apparatus criticus she gives all the
variant readings as found in twenty different manuscripts
and the four basic printed editions. The printing is excellent.
I noticed but one error in the text: *patientiae* for *patientiae*
(p. 72). The translation is smooth and literate.

Johns Hopkins University

M. Joseph Costelloe, S.J.

Tantum interest, non qualia, sed qualis quisque
patitur.—Sti. August. *De Civ. D.* 1.8.

Again Available

Leo M. Kaiser,
*T. Maccius Plautus, The Captives: Edited,
 with Introduction, Notes, and Vocabulary.*

This popular edition of the *Captivi*, heretofore available in mimeographed form, has now been planographed in a new and attractive format, with slight revisions.

Orders may be placed now, for delivery at once.

Address: THE CLASSICAL BULLETIN,
 3647 West Pine Boulevard
 Saint Louis 8, Missouri

Price: \$1.25 per copy, plus postage.

L A T I N I T A S**Commentarii Linguae Latinae Excolendae**

A new and distinctive journal—since 1953. In *Latin* throughout, for the *Latinist*
 Published each quarter from the Vatican Library .
 Handling materials in classical studies, Latin pedagogy, Latin verse, Neo-Latin authors, philological questions, philosophy
 Priced at three dollars per year

Latinitas may be ordered from the American Business Representatives:

Daniel L. Charlton, S.J.
 Sacred Heart Novitiate
 Los Gatos, California

Marcus A. Haworth, S.J.
 Saint Louis University
 3647 West Pine Boulevard
 Saint Louis 8, Missouri

Herbert Musurillo, S.J.
 Saint Andrew-on-Hudson
 Poughkeepsie, New York

Those ordering should make their checks payable to the Representative whom they address: Father Charlton, Father Haworth, or Father Musurillo.

Materials Available

*through the Office of
 The Classical Bulletin*

Richard E. Arnold, S.J., Editor
**CLASSICAL ESSAYS PRESENTED
 TO JAMES A. KLEIST, S.J.**

Containing an INTRODUCTION by the Editor, with articles by Walter R. Agard, William H. Anderson, Norman J. DeWitt, Charles C. Mierow, Clyde Murley, John A. Scott, Francis A. Sullivan, S.J.
 Each, \$2.50

Thomas P. Byrne, S.J.

FACETE DICTUM: A LATIN READER WITH A DASH OF HUMOR

Light-hearted reading for those with a year and a half or more of systematic training in Latin.
 Each, \$1.00

General Index

TO VOLUMES 1-25 OF THE CLASSICAL BULLETIN (1924-1949)
 Each, 50c

William R. Hennes, S.J., and Richard E. Arnold, S.J.
**IRIS: A READING LIST OF ARTICLES
 SELECTED FROM CLASSICAL PERIODICALS**

Chosen from nine periodicals from the beginning of each until August 1, 1941.
 Each, \$1.50

Leo M. Kaiser

**T. MACCIUS PLAUTUS, THE CAPTIVES:
 EDITED WITH INTRODUCTION, NOTES,
 AND VOCABULARY**

Intended for rapid reading in lower classes
 Each, \$1.25

William C. Korfmaier

OTHLONI LIBELLUS PROVERBIORUM

Critical and annotated edition of an eleventh-century proverb collection.
 Each, \$2.00

O. J. Kuhnmuensch, S.J.

**AIDS FOR THE RHYTHMIC READING
 OF VERGIL**

SOME AIDS TO LATIN
 Each, 5c; in lots of 12 or more, each, 4c

Raymond V. Schoder, S.J.

**CLASSICAL BOOKS FOR
 HIGH SCHOOL NEEDS**

Each, 5c; in lots of 12 or more, each, 4c

Sense-Line Texts . . .

**Cicero, IN CATILINAM ORATIO PRIMA
 (Peterson)**

**Cicero, IN CATILINAM ORATIO TERTIA
 (Bachhuber)**

**Cicero, IN CATILINAM ORATIO QUARTA
 (Giunta)**

Cicero, PRO ARCHIA (Peterson)

Each, 25c; in lots of 12 or more, each 20c

Address:

The Classical Bulletin

3647 West Pine Boulevard
 Saint Louis 8, Missouri

All items are sent plus postage

Volume

Bulletin

or, with
H. Alex-
Mierow,
A. Sulli-
p, \$2.50

WITH A

ear and
Latin.
a, \$1.00

ach, 50c

old, S.J.

ALS
ginning
a, \$1.50

ses
a, \$1.25

eventh-
a, \$2.00

ach, 4c

ach, 4c

ach 20c